

The great Preserver of Mankind, which is
ALEXICACUS,
SPIRIT of SALT of the WORLD,

Now Philosophically prepared and purged from all hurtfull or corroding qualities; far beyond any thing yet known to the World; being both safe and pleasant for the use of all Men, Women and Children.

By CONSTANTINE RHODOCANACUS Grecian of the Isle of Chios, and one of His Majesties Chymists.
In London, next door to the Three King: Inn, in Southampton Buildings near the Kings Gate in Holborn. By His Majesties special Directions and Allowance.

TO THE READER.

Whereas very many have desired a brief Compendium of the Virtues of the Spirit of Salt of the World, together with some short and clear Directions for using it; I have here now fulfilled their desires: And because the former Book concerning it, is now augmented with new and rare Testimonies and Experiments, together with larger Advertisements, & Medicaments Ex Sacro Saturno prepared almost against all very dangerous and difficult Diseases, which at the request of my Friends I have made publick: it therefore if any shall desire to have the said Book for their further satisfaction, they may have it at the Places where the said Spirit of Salt is sold, paying 4^d. for the same. Besides in the end of this Compendium, there is mention made of Hippocrates his Antidote against the Plague with directions for the use of it, & some other rare Medicines proper for each disease.

The Virtues of the Spirit of Salt are both inwardly and outwardly to be used As to the inward uses of it, they are very many.

For the Stomack, Although it communicates not much to the nourishment of the Body, it yett by this Spirit marvellously procures a good appetite, and strengthens the stomach from putrefaction, and consumes excesses of humours, and the marie humours, collected and gathered in the Bowels. Hipp. Digestion, & excretion. Thirst, keeps the body from thirst, and the spirit equally transports nourishment to all parts of the body, who are all kind of Obstructions.

It purges and revives the blood and keeps it volatile, that thereby it more regularly proceeds in its Circulation.

It warms, but not overmuch, because it hath a most temperate Faculty in comforting our vitall spirit, and is the cause of dispelling whatsoever distempers arise against nature, and hereby men become more agill, merry and jocund. It procures moderate Sweatings, and gentle Sleep.

It causeth Urine and keeps the Ureters from all filth or slime, and dispells the water that lurks betwixt the skin and flesh, by Stool and Urine.

It cures all persons troubled with the Stone or Gravel, both in the Reins and Bladder, and forbids Coalition of the Gravel, and in time dissolves the Stone, if not already too much congealed and hardened.

It is very good against all Catarrhs that fall from the Head, and preserves from all diseases that come by Coughing or any flux of Rheume.

It is an excellent remedy against Feavers of long continuance, and quenches Thirst in such as languish under hot distempers, or from all distempers that arise from drought, in hot weather cooling the Blood and inflamed Liver.

It helps the Liver and Spleen, and Hypochondriacall Melancholly: It easily disperses and repoves all pains in the Sides and Bowels, and whatsoever hath its beginning from the Cold.

Against the Scurvy it is the most approved Antidote and Remedy, because the Spirit of Salt hinders the putrefaction of the Blood.

It is an excellent remedy against all Hydropicall diseases, because all Dropsies, Tifficks and Diseases that proceed from the Liver are wont to happen to by reason of certain watry and bubbling Tumours in the natural parts, Thighes and Leggs.

It is a most excellent remedy against the Falling Sickness; especially if it be taken in the best Extraction of Saffron, (which is to be had of me) which is not made of the Dreggs of Wine, but of Wine it self; as also against Nummes, the Palsie, and Sciatica.

It stifles the Jaundice in the birth, or kills it in its strength. It is an healer of the Ulceration of the Lungs, and a preserver against the Consumption of it.

It prevents the breeding of Wormes, especially in Children, and kills them if bred, Also any that are poysoned by Opium, Spiders or otherwise, or stung or bitten by Serpents.

It causeth the Menstrues in women, removes obstructions, and helps them to the benefit of Nature: Also for the cure of the Green sickness, and Fits of the Mother, it is an approved Medecine. And those that have the Matrix clog'd with superfluous humours may use it with success. Note that if any disease be so difficult or hard that this spirit of Salt cannot remove it, we have ready other Medicines: God willing to assist & repel the most stubborn & pertinax distemper.

For the Virtue of it outwardly used.

It keeps a good and lively Colour. And putrefied wounds or proud flesh, being gently washed with it, are cured, and the place preserved by it, clean and sound.

It brings life into benighted Members, and is very good against the Cramp.

It may be outwardly applied for the French Disease: as also in cold Gouts, mixed with Oyle of Turpentine, Wax, Amber, Hartshorn, or the like.

It is good for the Kitchen, in rendering Meats gratefull and pleasant; for instead of Vinegar, Lemons, or other sharp Sauces, it is more healthfully taken: mixt with Sugar it is excellent Sauce for Roasted meats.

By it Rashes recover their former bigness and beauty: mixt with some Fountain water, are pleasing to the pallet, and very cordial to refresh a weak Stomack.

Pigeons, Chickens, and all fowl seasoned with it, are of a pleasing relish: Beef, steeped in, or sprinkled with it, is made tender.

It cleanseth the Teeth, and makes them as white as Snow.

To say no more, it is that which cuts the Sinews of all Diseases, and supports, and restores weak Bodies. One thing more cannot be omitted; when at Sea water is scant, a little of this prepared into a Salt, laid on the tip of the tongue in a small proportion, takes away all inclination to drink.

Who use it shall find these Effects: If any one doubt, let them try in some one, and by that judge the rest.

Directions for the use of the SPIRIT of SALT.

In GENERAL. It may be put and taken in all sorts of Liquors: as Water, Beer, Ale, Syder, Wine, Broths, Sawce, &c. More healthfully used than Oranges, Lemons, Vinegar, or Verges; and with O, le is most pleasant: Indeed it is proper in all sorts of Cookery, to be used by the healthy, to prevent the Maladies mentioned in the Treatise of its Nature, as well as for their Remedy; and that to much as gives the Pallet a smart relish, at the discretion of the User: No error can be committed, by taking any quantity from 10. Drops to 40. That proportion at any time, mingled with Sugar may be doubled, and taken in a Mornings draught, is very Efficacious; For it preserves not only the Body, but what ever it receives: from all manner of Corruption, by Restoring Nature to its Primitive State. To preserve health, any small quantity will serve, but to repel a Disease, a greater quantity is requisite, and may be used with Sugar if they please.

In PARTICULAR. 40. Drops of this Spirit in half a pint of any sort of Liquor, is a good Standard: And after the proportion of 80. Drops in a Quart, it revives all sorts of

Beer, Ale, Syder, and Wine; long preserving them both Strong and Generous: And the like quantity being put into Barrells of Water, for Mariners to drink at Sea, it will be better preserved, have a gratefuller taste, and avoid that putrefaction which ariseth from Raw Water; especially preventing the Wormes and Scurvy. And so a so for preserving Meat in long Voyages, 40. Drops hereof with a pint of Water, and so proportionably covering the Meat, will increase the Weight, and make it wholsome.

In dressing all sorts of Fish, Flesh, and Fowl, being old and Tough, they are made Tender and nourishing, by so much hereof mingled with any Spices, Water, or Butter, and sprinkled on them, as may give a quick taste in their Sawces; and cold Meat also sprinkled therewith, is preserved from ceterment.

In Pickling any Sallers, as Cucumbers, Capers, Fennell, Purslain, Broom buds, &c. being mingled with Water and Salt, so as to make it sharp and quick, is very healthfully

In the Tooth ach, to cleanse and preserve the Teeth white, put six Drops in a quart of running Water, (or for the Curious into Rose-water) and with a small Spoon rub the Teeth, and it is impossible they should corrupt, or putrefie: It also cleanseth from their Corrosive Gravel.

In the Stone, in most cases it is fit to give private directions: But for such as give it, let them with 60 Drops turn a pint of Milk into a Posset, and take the Whey, mingled with Sugar (if they please) and drink a reasonable draught thereof in a Morning, taling an hour after it, and their Children will be kept thereby from the Scurvy, small Pox, Feavers, Convulsions, Wormes, and the like Diseases, giving and preserving a fresh and healthy Colour.

In CHILDREN. They that desire to prevent the Stone and Gravel, which (by experience destroyes them, as well as others (who are not capable to take other Medicines by reason of the Nauseousness and great quantities) may give them of this sort of Posset-drink, and they will find it both preserving and cleansing those parts of the Body subject to these Afflictions, and promise good natural rest to them.

If any delight in Alismaticum, or Aromaticum, or Coffe is a very good Vehicle to drink of this Spirit 10. or 20. Drops in a Dish of it.

In Agues before the Fit, & in continued Feavers, in the morning half a spoonfull of this Spirit in a draught of Wine or Beer, keeping in Bed a while to sweat, is very healthfull: If any desire to make it more effectual, they may take a greater proportion, adding Sugar to make it pleasant.

Almost infinite other advantages; as preserving dead bodies intire, &c. are hidden in this Spirit; which in success of time, by Gods grace shall be manifested: and if any desire more exact instructions in their particular Cases, they may repair where it is made, and be more fully directed.

INSTRUCTIONS.

Because the Spirit of Salt is a Condiment and preservative for all things and matters, and there is nothing more natural to humane nature then it: who ever will consult and provide for his own good, may take it in every season of the year, for if you consider winter, you shall find in that season, that all kind of Flegmes do more increase in Men, than any other time, and men do spit more then, than in Summer, but also other Tumours, and moist and soft swellings do arise in men: spitting therefore arises from hence, because Winter by its nature is most cold for the plenty of Rain, and length of the Night, as Hippocrates testifies in his book de Natura Humoris. It is therefore most manifested among all men, that this Spirit of Salt is most excellent against Flegme and Rheume, and superfluity of Spitting.

In the Spring time the Blood is encreased, but in Summer time much more; and therefore men in that season are troubled with inward diseases and distempers, and Blood does proceed from the Nostrills, and they are more hot and red in that season, and more subject to Feavers: This doth Hippocrates write in the same book and other places: But this Spirit doth oppose all those inconveniences, because of its own nature it is contrary to all hot Distempers or Diseases, as those that have made use of it, have found by experience.

Besides this Spirit hath the property to correct depraved and malignant humours and moisture, (which does want to hinder and defraud the nourishment) which if they be not prevented, the Belly doth swell, Scabs and Boils are exasperated, from whence come indigestion, which doth extenuate the vigour of the body, and causes Dropsies and other evil habits; and Maladies, by which sick persons are vexed, that their taste is taken away, and they fall into Consumptions, and therefore lastly, in Autumne, this Spirit ought more principally to be taken, for in that time more grievous and destructive diseases do swarm, as the same Hippocrates in his book de Epidem. doth write, and at that time many are oppressed with sickness, but especially those that are subject to Consumptions.

And therefore also Women always, but more especially in that season ought to have a more precious Spirit, that they may keep themselves from the suppression of their Menstrues, from whence doth arise dangerous Tabackions and weaknes, as the same Author relates in his first book. *De Morbis Mulierum* for those women having collected Flegme and filth in their stomach, tremble, and are afflicted through all the parts of their body, because Flegme by its prickling quality, doth detract and twitch the inward membranes which cover the Bowells, which from the weight and plenty of matter, which intercepts the spirital and respirating wayes, so that they cannot breathe, but with great difficulty. In the same season also extraordinary and furious Feavers do happen, which are most difficult, and full of danger, because then they have a divers permixture & inequality of humours, as much matters of cold and Choller. All which incommunities are prevented by this Spirit of Salt.

Children also ought not to be deprived of their healthfull Spirit, who besides the small Pox, Measles, Gravel, &c. in their Feavers are most prone to Convulsions, because of the Crudity of their aliment, and from the sharpness or acrimony which they draw from the Milk, and also from the weakness of the nerves and sinews, and therefore they are wear to be terrified, and to mourn and kick with their feet, because of the vitiousness of their humours, and corruption that proceeds from the Milk, which do trouble the stomach, or fill the brain with acrimony of vapours. These and other Maladies this Spirit doth disperse and drive away. Therefore (although I have promised a Compendium) yet I have largely and accurately described all out of Hippocrates, for the learning and instruction of my neighbour, that this Noble, safe, and natural Spirit, among all and always, to the glory of God, and their own health, may be used.

Hippocrates his Antidote against the Plague. And other excellent Medicines.

The same Author hath prepared at a small price that admirable Preservative against the Plague, which with Hippocrates the Prince of Philitians preserved the whole land of Greece. And although some may pretend to have some Preservatives against the Plague, yet Hippocrates did not use the Spirit of wine such as the pretendes do use against this disease (which he called *peste*, because the Plague with its popular contagion doth generally infect all; but a thing most universally beliamous and peircing, not *peste*, but *peste* with a most vigorous & lively quickness ingeniously prepared: for it must be an universal Good that must repel an universal Mischief. They that use this Preservative must drink two or 3 spoonfulls in the morning fasting with out any mixture, walking in the house or chamber for some small space after, and abstaining from meat or drink for two hours, & continuing to doing during the time of any suspicion of the Plague. This Antidote is prepared doth not cause sweatings, or purging, but thoroughly penetrating digreth it self into the veins, and with its balsamous virtue preserves the Body as a safe Conservative against corruption and infection.

He hath also a Powder, of which two drams sprinkled upon burning charcoal, will perfume and aye shifts, drawers & other linnen before they are to be put on, which will, by the Grace of God defend the body both inwardly and outwardly against this Contagion. But every one that wears gold or silver lace or other things of such metall must forbear to use this powder: for it will tannish them. He hath also an excellent Curative for the Plague.

As also an excellent medecament for the Cancer in the Breast to be taken inwardly, & cure it without cutting. Another against Consumptions, Coughes and all diseases of the Lungs, which disease is so general in this Kingdom that a great number every year perish thereby. And against Leprosy. He cures That epidemicall disease The Scurvy, though far gone, with pleasant medicines.

The falling sickness, although inveterate & continued for twenty years, by the blessing of God he doth cure even to admiration.

As also the Dropsy, Gout and all kind of Feavers, Agues, &c. These and other proper Medicines for each disease he hath by the blessing of God attained unto, among which a most rare Cordiall is eminent, by whose most excellent vertue many even at death door have been restored to their former health, because it doth revive the native heat of the vitall spirits, & begets strength to the members.

And because this *Alexicacum* Spirit of Salt of the world, prepared not after a common but philosophical way, hath wrought most excellent cures against several diseases both in men, women and children unto admiration, therefore he thought good here to mention it. For besides the Antidote it doth very much conduce against the Plague, so much as it doth purify & exalt the blood & especially being taken daily in a cup of the best wine or strong ale. And to obtaine from too much eating of all kind of raw fruit, & forbeare falling into all sorts of Passions, & to endeavour to use honest mirth & moderate recreation, so that all violence be avoided, & letting aside all fear of the Plague, he rest only on the good will of God.

The Antidote against the Plague & the above said powder, & the Spirit of Salt is to be had at the Authors house next door to the Three King: Inn in Southampton Buildings near the Kings Gate in Holborne. As also at Mr. *Milward* Bookseller, at *Windsor* Mr. *George Stegney* at the Black-hay near Whitehall. Mr. *Charles Morgan*, Grocer, in *Henricus Street* in *Covent Garden*. Mr. *Tuckey*, Stationer, at the *Black-spread* Eagle in *St. Dunstons Church*. Mr. *Heyrick*, Stationer, at *Grays Inn*. Gate in *Holborn*. Mrs. *Morton*, Chiselmonger, at the *Sotted Leopard* in *Alaricgate Street*, near the *Half-Moon Tavern*. Mr. *David Pelencie*, a *Mallier*, at the *Golden Goat* in *Goldsmiths Row* in *Chapelstree*. Mr. *Thomas Whittlesy*, Stationer, at the *Signe of the Glasse* in *Graciousstreet*, over against the *Croft Key Inn*.

The Spirit of Salt is sold after the rate of 8. s. the pint. The Antidote at 4. s. the pint. The powder in papers at 6. d. the ounce. All sealed up with the rofe and eagle & 3. Crowns Letters K. P. X. & about the Seal, *Vermi Spiritus Sali*. The other Medicines only sold by the Author himself.

F I N I S.